

723.
THE HAPPINESS AND DUTY OF BRITONS
UNDER THE PRESENT GOVERNMENT:

REPRESENTED

IN

A SERMON,

OCCASIONED BY

HIS MAJESTY'S late INDISPOSITION,

PREACHED AT

CHESTERFIELD,

IN THE

COUNTY of DERBY, APRIL 25, 1756,

By JAMES HEYWOOD.

*O fortunatos nimium, bona si sua norint,
Angligenas!* —————

L O N D O N:

Printed for J. PAYNE, at POPE'S HEAD in
PATER-NOSTER ROW.

MDCCCLVI.

817

THE EAST INDIA COMPANY
OFFICE OF THE DIRECTOR
GENERAL

MEMORANDUM
TO THE DIRECTOR
GENERAL

IN THE MATTER OF
THE EAST INDIA COMPANY
OFFICE OF THE DIRECTOR
GENERAL



IN THE MATTER OF
THE EAST INDIA COMPANY
OFFICE OF THE DIRECTOR
GENERAL

OFFICE OF THE DIRECTOR
GENERAL

IN THE MATTER OF
THE EAST INDIA COMPANY
OFFICE OF THE DIRECTOR
GENERAL

DANIEL VI. 21.

“ Then said DANIEL unto the King,—

“ O KING, LIVE FOR EVER !”

THE sacred writings are so replete with instruction, that they extend their salutary influence to every possible circumstance of human life : whether we consider man in his *public* and *social*, or in his *private* and *personal* capacity, the commandments are so exceeding broad, as to comprize every thing necessary for his direction, reproof or consolation—Nay, there are few passages in the Scriptures, however minute and trivial they may seem to the hasty glances of a superficial reader, but what, upon a closer inspection, may be properly applied and usefully improved.

THIS observation, we presume, is exemplified in the words of the text ; which may be repeated by every worthy BRITON without any other impropriety, than what arises from the various modes of language, in which different nations express their sentiments : tho’ they appear too warm and lofty for the colder Genius of the West, yet the sentiment they contain, is conveyed to us with a peculiar emphasis, thro’ the late indisposition of our most excellent Sovereign ; (which directed our thoughts to this sub-

ject; and which we should have insisted upon much sooner, had we not been deeply engaged in some important affairs †, of which You are not ignorant) when every loyal honest breast was filled with anxiety and grief; and the fervent prayers of Millions ascended to the throne of mercy for his recovery. For my own part, upon a view of our national circumstances, I trembled at the apparent consequences, and shuddered at the impending ruin: my heart sunk within me, while I apprehended, that the Light and Life of Britain was in danger of being extinguished at so critical a juncture: I silently lamented the deplorable situation, to which my beloved country would then have been reduced; I took up the words of the Prophet, and with the warmest emotion, I said, O KING, LIVE FOR EVER!

You will permit me, to make some remarks upon the words—and to illustrate their rational meaning and intention.

FROM the words we may take occasion to remark,

I. THE boldness and sublimity of the style, that was used by the nations of the East.

THEIR

† Viz. in assisting the Recruiting Officers of Col. Montagu's regiment; in which service, as the author was so successful, he thinks both his time and money were well expended.

THEIR descriptions are very lively and animated; their figures are strong and lofty; their expressions striking and full of energy; numerous examples of which might be produced from the Scriptures. There the beasts of the field are introduced as speaking human language; even the very trees and brambles are assembled in council, *to chuse them a king*: if the refreshing and exhilarating nature of wine is to be pointed out, then it is said, *to chear both God and man*: and to set forth the perfect ease and facility wherewith the DIVINE POWER governs all things, inanimate nature is represented, as tho' it were indued with sense and activity; and is, therefore, said, *to fulfil the commandment of GOD, and to bearken to the voice of his word. The lightnings also say unto him, here are we*: and the various tribes of animals are elegantly described, as crying unto GOD, and looking up unto him, that he may give them their food in due season.

MANY similar passages, if it were necessary, might be cited, where there is the same boldness of figure and majesty of expression; which are not to be excelled, nor even equalled by the best productions of those admired poets, which have been so greatly celebrated. Whoever gives the SACRED PAGES an attentive perusal, will plainly discern, that the language of the East was more figurative, animated, hyperbolical, and full of imagery, than the modern phraseology of the West: the lively warmth of their fancies, and the

the impetuous fervor of their imaginations was transfused into their discourse and compositions; to which we are indebted for so many moral fables allegories and parables, of exquisite beauty and inimitable delicacy. No wonder then that we find them addressing their monarchs in such an exalted strain as, O KING, LIVE FOR EVER!

II. WE may remark what warm expressions of loyalty and dutiful affection were tendered to the monarchs of the East.

THE persons of princes have been generally accounted sacred; great reverence hath been paid them; and a veneration is undoubtedly due to the dignity and importance of their station. This respect rises, or at least ought to rise in proportion to the excellency of their government: and if so, we know full well, to whom we owe all the zealous loyalty, duty, affection and service, that we can possibly pay, consistently with our characters and stations.

It must indeed be allowed, that the Eastern nations (as well as many others in those early ages) carried this regard for their princes beyond all the bounds of reason; they even paid them *divine honours*, and thereby became guilty of most gross idolatry. But have no nations of the West given into the *contrary extreme*? Are all the inhabitants of these kingdoms clear from any such imputation? Have not some of them de-
spised

spised dominion, spoken evil of dignities, and poured out contempt on the heads of those princes, who have never in the least deserved such treatment at their hands? Have not some fomented, and others risen up in, unnatural rebellions, against princes, who have always made the laws of the land the invariable rule of their government—who were an ornament to the throne, and an honour to human nature? Have not some persons wickedly and falsely traduced the characters, and impugned the title of princes, who, to say the least of them, were not inferior to any monarchs that ever swayed our sceptre? Have they not attempted to draw a foul and black veil of obscurity over the native country and family of our present Royal House; tho' the *one* is so potent as to lend a considerable body of troops for our defence, and the *other* as illustrious as any in Europe? Nay, have they not descended to the vilest ribaldry and most virulent scurrility, without regard to truth, rank, or common decency? However, as men's eyes are now so much opened; and as it would be beneath the dignity of this place, we forbear to recite any particular instances: far be it from us to blazon those flagitious speeches, which the malevolence of rancor hath heretofore suggested, and which some have lived to recollect with great compunction! Let those foul calumnies, which ought never to have been born, be buried in the grave of oblivion, and the tongue of slander be bound up in everlasting silence!—On the contrary; let

let no becoming testimonies of our loyalty and dutiful regard be wanting to our most excellent Monarch : tho' we abhor the incense of idolatry, and detest the fawning adulations of flattery ; yet we ought never to be ashamed of publicly avowing our gratitude and attachment to the BEST of PRINCES, or of expressing our most dutiful and affectionate regards to the FATHER of our country : to conceal that amiable idea, which we so justly entertain of our monarch's equity, goodness and benevolence, would be unjust, ungrateful and pusillanimous.

III. WE may remark, that the life of princes hath been usually esteemed a matter of great importance to the public ; especially the life of such as were good princes : this may be supposed to be one reason, upon which the compliment in the text is grounded.

THOSE must have been bad sovereigns indeed, whose death created no concern in the hearts of their surviving subjects : princes have so many opportunities of signalizing their justice and humanity ; they have so much power, to prevent or alleviate public calamities—to diffuse happiness amongst their subjects—and to do the most important services to mankind ; that *they* must have been destitute both of virtue and ability, who have died, in that exalted station, unlamented. Of what inestimable worth and value good princes are, and how greatly they have been esteemed,

esteemed, we find in the Scripture-history. When JOSIAH slept with his fathers, *all Judah and Jerusalem mourned for JOSIAH : and Jeremiah lamented for JOSIAH ; and all the singing men and the singing women spake of JOSIAH in their lamentations to this day, and made them an ordinance in Israel.* We read also, *that all Judah and Jerusalem did honor to HEZEKIAH at his death, by mourning for him :* and when DAVID proposed to go in person, to quell the rebellion, and engage the troops of his son Absalom, his friends restrained him by alleging the imprudence of his purpose ; *for, say they, thou art worth ten thousand of us.*

THE lives of good princes are always of great value to their subjects ; but never was the life of any one prince, of more importance to the welfare of these kingdoms, than the life of our beloved Sovereign at this present juncture. What a dreadful stroke to the interests of Britain !—— But I forbear to excite Your apprehensions, and my own ; and decline the description of a scene, that would rend our hearts with grief, and inspire our enemies with courage and hope. May Heaven avert our fears, and guard our land from so fatal a catastrophe ! Had it been possible for us not to have *felt* our national happiness ; or had we not set a just value on that *sacred life*, in which our hopes, under GOD, do centre ; yet our enemies have made us *more sensible* of our public felicity, and have taught us of what inestimable

B

worth,

worth, the life of our Monarch is, to our continued safety and welfare.

IV. WE may remark the lawfulness of complying with the *civil* forms of salutation and complaisance, which custom hath established in polite nations.

THE words of the text were a common *form* of salutation in the courts of the East, whenever persons were introduced into the royal presence; as appears from several parts of the sacred history. Nehemiah being made cup-bearer to Artaxerxes, and having appeared sorrowful in the King's presence; the Monarch said unto him, *why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then Nehemiah was sore afraid, and said unto the King, "Let the " King live for ever."* When David had promised Bathsheba, that her son Solomon should reign after him, and sit upon the throne in his stead; she bowed her face to the earth, and did reverence to the King, and said, "Let my Lord King David live " for ever:" and in this book of Daniel, it is made use of, in the second and third chapters, by the Chaldeans; in the fifth, by the Queen; and in the sixth, by the presidents and princes of the kingdom, as well as by the prophet Daniel in the text. This expression, therefore, was the customary *beginning* of their address to a crowned head,

head, just as, *God save the King* is the usual end of our proclamations.

THAT a compliance with such forms of civility is lawful and becoming, may, I think, be fairly inferred from the instances alleged: for tho' the practice of the Chaldeans, Babylonians, the princes of Media, or of Bathsheba, will not be admitted as any precedent; yet the concurring example of two such eminent persons as Daniel and Nehemiah, will justify the usage of established forms of civility and complaisance.

THIS remark indeed had been needless, had not a small party of Christians distinguished themselves, by refusing the common modes of civility and expression, tho' they are made use of by men of as much wisdom, religion and conscience as themselves: neither should we have mentioned this, but because we apprehend, that a rejection of the innocent customs and harmless civilities of mankind gives *some* a disgust against all religion, and causes them to look upon it as nothing but four formality and ill-manner'd grimace. This reflection falls equally heavy upon those persons of all parties, who represent religion in a gloomy, forbidding light—who affect a sullen severe austerity of conduct, and rusticity of manners, and are strangers to the amiable ornaments of courteousness and affability.

You will now think it high time for us to illustrate the rational meaning and import of the compliment in the text. Such established forms of salutation are commonly built upon some important truth : and it is here presumed, that health long life and prosperity are the principal blessings of the present state ; and therefore they were compendiously wrapt up in the royal salutations of antiquity ; as tho' it had been said, “ May these signal favors attend your Royal person ! May your reign be long and prosperous ! ”

WITHOUT *health*, there can be no enjoyment either to the prince or the peasant : even royal delicacies and the most splendid entertainments grow insipid, if not nauseous ; and life itself sometimes becomes a burden. When the nights are wearisome to the watchful invalid, and the glaring light of day is painful to the feeble organs of sight——when desire fails, and appetite sickens at the approach of food——when fainting languors enfeeble the active powers, and the animal spirits are depressed——when the pleasing intercourses of life are interrupted, and the social offices thereof in a great measure suspended ; how valuable does health appear to monarchs, as well as others ? how much to be desired and wished for, both upon their own and their subjects account ? especially as the fate of nations
is

is sometimes so apparently suspended upon the life of their princes.

IF health be granted, the next wish is for *prosperity*; for the *former*, without a suitable portion of the *latter*, would but expose men to a longer series of distresses: princes especially would be miserable, if their schemes were continually unsuccessful, and their administration unfortunate; this would make them unhappy in themselves, and deprive them of their people's affections. Nothing could touch the heart of a generous prince with deeper concern, than to perceive the number of his subjects continually lessening; their commerce and wealth decreasing; their influence and power decaying; and the reputation of his own government, and the figure of his people, diminishing in the eyes of the surrounding nations. A wise and good King will, therefore, seek nothing with more ardor, than the prosperity of his kingdoms; in which pursuit, he ought to be seconded by the hearty wishes of all.

IF health and prosperity be united, they heighten the value of life, and enhance our desire of its continuance. Old-age hath been accounted honorable in most nations; and was one of those rewards, which GOD annexed to the observance of the Mosaic law: and when Kings become a public blessing, like the sun, diffusing the

the rays of Goodness to all around, chearing the hearts and protecting the properties of their people; what can be more desirable than that they may live to be full of days, and attain to a good old-age? That princes, who consult the felicity of their subjects, and make the public happiness the grand object of their administration, may long sit upon their respective thrones, is so benevolent a desire, that it may be devoutly wished by all mankind.

THE plain import of the words then is;
 “ May the King enjoy long life, health and
 “ prosperity! May health attend him, that he
 “ may sustain the toils of empire and the labors
 “ of his Royal Function! May prosperity ra-
 “ tify his measures for the public good, and
 “ crown his laudable undertakings with abun-
 “ dant success! May his life be long protracted
 “ for his own personal happiness, and the feli-
 “ city of his subjects!” Such wishes as these,
 when comprised in the compendious and expres-
 sive language of the East, could not well be de-
 livered in more emphatical terms than, O KING,
 LIVE FOR EVER!

CONVINCED, O my friends, of Your steady
 attachment to the liberties of your country, and
 (to your honor be it spoken) of your undif-
 fembled affection to his Majesty’s person and go-
 vernment; I am fully persuaded of your readi-
 ness,

ness, tho' distant from the ROYAL PRESENCE, to adopt the sentiment of the Prophet, and to apply it with me to our own MOST GRACIOUS MONARCH; saying, in the sincerity of our hearts, O KING, LIVE FOR EVER!

If we are indulged in the liberty of making *this application* of the words, we may then consider them,—as denoting our approbation of his Majesty's past government—as expressing our ardent desires for its long continuance, and for his personal happiness and prosperity—and also, as declaring our determined resolution, to support, as far as we are able, his Majesty's government; and to defend his person and crown against all the attempts of his and our enemies.

I. As intimating our approbation of his past government.

“ O KING ! we acknowledge the wisdom of
 “ Thy measures, and Thy steady pursuit of the
 “ public good : with gratitude, we own Thy
 “ sacred regard to the administrations of public
 “ justice, which Thou hast so happily tempered
 “ with mildness and clemency ; with pleasure,
 “ we discern Thine unwearied application to the
 “ momentous duties of Thy Royal Office, and
 “ Thy tender concern for the welfare of Thy
 “ subjects. Animated by the exalted view of
 “ rendering Thy people happy, Thou constantly
 “ sustaineft

" sustainest the toils of empire and all the fa-
 " tiques of government, without ever neglecting
 " the Godlike employment: Thy watchful
 " hours give rest and safety to Thy rejoicing
 " subjects, who dwell secure under the peaceful
 " shade of thy protection. While the mad am-
 " bition of other princes and their ministry
 " scatters the plagues of Pandora's box all
 " around, and deals out dreadful portions of
 " misery and destruction to the astonished na-
 " tions; Thou art the IMAGE of GOD, the
 " VICE-GERENT of Heaven, the FATHER of
 " thy people, the DARLING of thy subjects, the
 " GLORY and DELIGHT of these happy king-
 " doms.

" UNDER Thy protection and authority, O
 " most August Prince! trade hath flourished,
 " commerce hath lift up its head on high, and
 " the public interest of these nations hath pro-
 " spered. Our properties have been secure, and
 " our liberties inviolably sacred: we have eaten
 " the fruits of our labor, and have peaceably
 " enjoyed the effects of our industry: The voice
 " of oppression and the cry of violence have
 " not been heard in our streets; but justice (if-
 " suing forth from Thy throne) hath run down
 " them in a free current, and righteousness in a
 " mighty stream: No *illegal* taxes have been de-
 " manded from us; neither have we been tor-
 " mented by unjust fines or grievous imprison-
 " ments:

ments : No innocent blood hath stained Thy
equitable government ; nor have any *arbi-*
trary exertions of Thy prerogative ever alarmed
the fears of Thy people, or tarnished the glo-
ries of Thy reign."

" UNDER Thee, O renowned guardian of
Liberty ! our religious privileges have been
preserved inviolate ; and every attempt to in-
fringe them, hath been duly discountenanced.
Thro' the grandeur of Thy soul, Thou
scornest to fetter the consciences of men, or
to put a restraint upon their religious prin-
ciples : secure under Thy protection, we WOR-
SHIP GOD IN SPIRIT AND IN TRUTH ; in
that way which, we believe, is most conso-
nant to his word, and most suitable to his
nature : we meet together with safety and
boldness in the house of GOD, and so-
lemnize the public offices of divine worship
without fear. How happy are we under Thy
most equal administration, above what any of
our forefathers were in their days ? With our
hearts full fraught with gratitude, we admire
Thy Royal *virtues* ; we applaud Thy *govern-*
ment ; we rejoice that GOD hath appointed
Thee to be *Ruler over us.*"

BRETHREN, I speak my sentiments with free-
dom ; a liberty which You have never refused
me, nor found fault with. I think it a peculiar
felicity,

felicity, and for which I often bless GOD, that it was my lot to be born in these kingdoms, under so happy a period of government; and that all my *moral* life, wherein I was capable of reflecting upon my advantages and enjoyments, hath been spent under the most AUSPICIOUS REIGN OF GEORGE THE SECOND; and I am much mistaken, if many of You do not entertain the same sentiments. As far as I can recollect the most celebrated reigns, that are recorded either in sacred or profane history, and am capable of judging concerning them; I believe that no nation upon the face of the earth was ever so happy in all respects as his Majesty's subjects: we have been so constantly happy, that we know not what it is to be otherwise; and are ready to look upon it as the course of nature, rather than as the effect of a wise mild and free government. Pleased with what is past, we of course desire its farther duration: O KING, LIVE FOR EVER! Which words we may consider,

II. As denoting our ardent desire of the long continuance of his Majesty's government and personal happiness.

As we cannot but feel our own felicity, unless we are stupidly insensible, so it is natural to wish for the continuance of it; and as the means thereof, that the faculties of our GOOD KING
may

may be preserved sound and entire; that His days may be multiplied, and the number of His years prolonged according to the necessity of these lands; and that he may *late, late* be translated from his earthly throne to a diadem of righteousness and a crown of immortality.

“ O BELOVED Prince! How much real glory
 “ hast Thou acquired, by erecting a throne in
 “ the hearts of Thy subjects? There Thou
 “ reignest unrivalled beyond any of thy prede-
 “ cessors. No monarch that ever sat upon Thy
 “ throne, was more beloved by his people; nor
 “ was the life of any prince more ardently de-
 “ sired by his subjects. May ten thousand blef-
 “ sings be poured down upon Thy sacred head!
 “ Mayest Thou enjoy all the sweets of inward
 “ tranquillity—all the entertainments of the so-
 “ cial hour—all the exalted honours due to Thy
 “ Royal dignity—and, in one word, all the fe-
 “ licity, that the warmest gratitude of Thy
 “ people can prompt them to wish Thee. We
 “ have constantly experienced Thy paternal care
 “ over us, and we daily feel the happy fruits of
 “ Thy uniform attention to our welfare: Thou
 “ hast always shewn Thyself to be sincerely de-
 “ sirous to make us a happy and flourishing na-
 “ tion: in return, how solicitous should we be
 “ to render Thy government easy, and the fa-
 “ tigues of royalty as light as possible? And
 “ couldst Thou, O King! discern our hearts

“ and count the sums of gratitude repositied in
 “ those treasuries for Thee our Royal Guardian,
 “ Thou would’st not think the treasure trifling,
 “ nor the loan too small. May the GOD of
 “ Heaven surround Thee with his best and
 “ richest gifts ! in answer to our ardent wishes,
 “ O KING, LIVE FOR EVER !” Were it right,
 at any time, to have taken these words in their
literal sense, it had been done long ago. Where
 our good wishes are presented with sincerity,
 they will always be seconded by a suitable con-
 duct ; and, therefore, we may use these words,

III. As intimating our determined resolution,
 to exert ourselves in support of his Majesty’s
 government, and in defence of His person and
 crown, against all the attempts of His and our
 enemies.

If we do but one moment reflect upon the
 uniformity of his Majesty’s whole conduct for
 a series of almost thirty years, we shall be con-
 vinced, that such a resolution is the most rea-
 sonable step we can take : For which of our
 properties hath He invaded ? whose persons
 hath He abused or illegally imprisoned ? whose
 privileges hath He destroyed ? whose liberty hath
 He infringed ? whose conscience hath He perse-
 cuted ? or whom hath He tyrannized over in
 any civil respect ? So far from it, that He is
 Himself, as his illustrious Ancestors were before
 him,

him, the true friend of liberty and a steady patron of the rights of mankind: He hath never made the least attempt to overturn, or to dispense with, the laws of the land, but hath made them the invariable rule of his government: He hath always acted as the Guardian of our constitution, and as the Defender both of our civil and religious privileges: He hath ruled over us with the indulgent affection of a tender parent, and hath studiously sought our happiness, as tho' we had been His children: He may justly adopt the words of Samuel; *Behold here I am; witness against me before the Lord; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose band have I received any bribe to blind mine eyes therewith? and I will restore it you:* And we have as much reason to reply, as the children of Israel; *Thou hast not defrauded us, nor oppressed us, neither hast Thou taken ought of any man's band.*

Duty and gratitude to our King, love to our country, and a becoming regard to private interest, do all conspire in demanding from us the exertion of our influence at so alarming a crisis, when our religion and liberties, our lives and properties are at stake; and are openly threatened with destruction by our most powerful and inveterate enemy. All persons, indeed, cannot

not equally signalize themselves in the common cause ; but let every one rouse the British spirit within him, and contribute his mite to the public good according to his station and abilities.

LET the *rich man* do it by his *wealth*. He can have but little regard for his country, who stumbles at any moderate expences for the preservation of it, or refuses to disburse more than what the law demands. What gross Idolaters are they, who sacrifice the freedom of Britain and the purity of the Christian doctrine, to their golden Mammon ? I should think one half of my substance, if necessity so required, well expended, to preserve the other : nay, I would freely contribute the whole, rather than sustain the loss of our religion and liberties ; rather than become the slave of France or the dupe of Rome—indignation rises in my breast at the very thought. May their riches perish, who withhold them, when the public good is drooping for them ! The wealthy and benevolent patriot may find various ways of lending assistance to the government, which we have not time to suggest ; nor need we ; for where the principles of loyalty and patriotism do fully possess the heart, they cannot be concealed, but will rush out to the advantage of the public. How glorious an example have many of our Nobility and Gentry exhibited in this respect ! May their names be immortalized in the annals

nals of Britain, as the PATRIOTS of their country, and PILLARS of the throne.

THE man of sense and learning, reading and experience, may lend aid to the government by his *conversation*. He may be instrumental in silencing any remaining murmurs of disaffection, (if such there yet be;) and in suppressing the whispers of disloyalty: he can compare the times *past* with those that are *present*, and plainly point out the superior felicity which we enjoy: he can compare our national privileges (if great things may be compared to small) with those of the kingdoms around us, and display the prodigious difference that there is betwixt them. To the fordid Miser or the ignorant Peasant, who repine at our taxes, he can represent, that we are as able to bear such burdens, thro' the increase of trade and wealth, as our ancestors were to support the expences of their day—that they are not to be attributed to his Majesty or his Ministry, but to the ambition and perfidiousness of our restless enemies, who envy our glory, our trade and felicity—that it is our present misfortune to live in the neighbourhood of a faithless turbulent and aspiring nation; just as it is the infelicity of many a worthy man to live near a person of an abusive thievish and litigious temper, who puts him to much inconvenience and expence. Were our neutralists and the
generation

generation of grumblers to sojourn a few years in any of the neighbouring nations, they would be greatly confounded, I believe, at their return, upon recollecting their former behaviour; and would be more alert in the service of their King and Country.

THE *Poor* may shew their attachment to his Majesty's Person and Government, by their *industry* and *personal bravery*. Their industry will enable them to bear their share of the public expence, by paying for those necessary articles of life, on the consumption of which the revenue depends; and will also relieve their respective parishes from any additional burden, and thereby prompt the inhabitants to pay their other taxes with the more chearfulness and alacrity. Their personal bravery may likewise greatly contribute to the common weal: for where their circumstances, their age, their courage and bodily abilities, render them fit, it is even a laudable undertaking, at the present juncture, to serve their King and Country: they deserve the thanks of every honest man who loves our Jerusalem; their cause is as good as their encouragement is great—may prosperity attend them, and the blessing of GOD rest upon them! As for those who cannot, or do not chuse to offer themselves, yet they may countenance the cause amongst others—

others—may encourage a regard for the public, and a zeal for the common service.

FINALLY, *all orders* of men may offer up their *prayers* to the SUPREME RULER of the world, for the preservation of his Majesty's person, and the prosperity of his government. Nothing can be expected from those who refuse this mite to the public: so that we hope there are very few of this complexion—that our Mother-country hath not many such unnatural children—and that they are not more numerous in proportion, than the monsters belonging to the other species of creatures. We are firmly persuaded, that You, as becometh loyal subjects and good Christians, will most chearfully and fervently pray, TO THE SOVEREIGN OF THE UNIVERSE, *by whom Kings reign*——“ That he would guard and
 “ preserve the life of our most gracious monarch——that he would evermore mightily defend him, and disappoint the devices
 “ of his enemies——that he would preside in his councils, and endue his Ministers
 “ with a spirit of wisdom and understanding——that he would direct them to those
 “ measures, that will most effectually curb the ambition and repel the encroachments of
 “ our adversaries——that he will bless our
 “ fleets and armaments by sea and land; and,

D

“ if

“ if there be occasion, cover the heads of
 “ our countrymen, and grant them victory in
 “ the day of battle—that he who hath the
 “ hearts of all men in his hands, would in-
 “ spire our enemies with the love of justice
 “ and peace, and banish from their breasts
 “ the turbulent and ambitious spirit of uni-
 “ versal monarchy ; that we may dwell at ease
 “ in our possessions, and lead quiet and peace-
 “ able lives in all godliness and honesty, un-
 “ der his Majesty’s most auspicious govern-
 “ ment.”

ALONG with our requests, let thanksgiving
 be offered unto GOD for the public bles-
 sings we partake of: “ Let us adore him
 “ for our domestic peace and national enjoy-
 “ ments; let us be thankful to the GREAT
 “ RULER, that, in the scripture-phrase, *we sit*
 “ *under our own vines and fig-trees*, peace-
 “ ably reaping the happy sweets of delight-
 “ ful tranquillity: Let us celebrate his praises,
 “ for giving us a prince formed to make
 “ mankind happy; who delights in the pro-
 “ sperity of his subjects, and rejoices over
 “ them to do them good; let us magnify
 “ his name, that he hath appointed over us
 “ so glorious a Defender of the Protestant
 “ faith, so inflexible and trusty a Guardian
 “ of the sacred and civil liberties of Britain:
 “ Let

" Let our praises ascend to the ALMIGHTY,
 " for the reasonable prospect which we have
 " of transmitting down to our latest poste-
 " rity, under the protection of his Majesty's
 " Royal Line, the invaluable privileges which
 " we now enjoy : Let us abound in many thank-
 " givings to the FATHER OF MERCIES."

THAT such prayers may be the more con-
 ductive to the good of our country, let them
 be accompanied with the *reformation* of our
 lives. In this light, virtue is patriotism, and
 righteousness is loyalty ; he that slays an evil
 habit kills an enemy, and he that mortifies
 a lust keeps guard upon our coast : whereas
 vice is rebellion, profaneness is hatred of our
 country, and immorality is treason against the
 welfare of the nation. Let each of us then
 in our respective stations endeavor, by our re-
 ligious conduct, to secure the blessing and pro-
 tection of Heaven.

AND now, Men, Brethren and Fathers, may
 GOD preserve these kingdoms from foreign
 invasions and domestic divisions ! May peace
 prevail throughout all our borders, and plenty
 abound in the midst of our habitations ! May
 pure and undefiled religion rule in our hearts,
 and diffuse its friendly influence over our lives !
 May immorality decay, profaneness vanish, and

infidelity give up the ghost! May our moral rights and spiritual privileges never be invaded by the hand of violence, nor be forfeited by any misconduct of our own! May the preservation of our civil liberties be the care of GOD, and this land ever be the seat of freedom! May our trade prosper, and our commerce flourish! May the poor be industrious, contented, and supplied with bread! May the men of wealth approve themselves worthy of their fortunes, by their wise loyal and charitable application of them! May the sons of genius and learning employ their talents, in advancing the interest dignity and happiness of human nature! May the Ministers of the Gospel be clothed with salvation, and be examples to their flocks! May the magistrates of the land, by the goodness of their own examples, and a faithful execution of sound and wholesome laws, be a terror to evil doers and a protection to them that do well! May the Gentry and Nobility be ornaments to their station, pillars to the throne, and promoters of the common weal! May the Ministers of state be wise in their measures, frugal in their expences, unanimous in their intentions, and steady in their pursuits of the public welfare! May his Royal Highness the DUKE OF CUMBERLAND, Captain General of his Majesty's forces, the deliverer of his

his country, be indued with consummate skill in the arts of war, and be possessed of every military accomplishment! May her Royal Highness the PRINCESS OF WALES, who is the glory of her sex and does honor to her rank, be successful in forming the tender minds of her Royal Progeny (the ornaments and the joy of Britain) to patriotism, virtue and religion! May his Royal Highness the PRINCE OF WALES inherit all the excellencies of his illustrious Progenitors! May his youthful breast be fired with an emulation of his Royal Grandfire's virtues! In our Royal HEIR may the principles of wisdom, justice, mercy and liberty, for ever flourish and appear conspicuous! May he imbibe every manly patriot sentiment of soul; that as he is the hope of this, he may impart happiness to the succeeding age! May his SACRED MAJESTY KING GEORGE frustrate all the attempts of his enemies, and long enjoy the honors of his crown and the hearts of his subjects! May the throne be established for ever in his family! May his Royal Line never fail, nor a pious protestant prince of his Illustrious House be wanting while time and ages do endure! May all his Descendants succeed him in his virtues, and copy after the godlike pattern of government which he hath set before them! For my country's sake, once more will I repeat it—*distant*, far
distant

distant be the day that removes him from the throne of Britain, tho' it be to a more exalted and resplendent crown! In the mean time, we will rejoice under his government, and will say——

O KING, LIVE FOR EVER!

F L N L S.
6 JU 65

the
x-
ne,
ill